

Digital Da'i Transformation: A Training Model for Mosque Officers in Strengthening Religious Moderacy Literacy and Child Protection at Darul Hikmah Mosque, Ponorogo

Syarifan Nurjan¹, Asis Riat Winanto², Syamsul Arifin³, Jawwad Sulthon Habiby⁴, Fifi Arisanti⁵, Maryono⁶, Kasmil S. Abdulwahid⁷

¹ FAI, Universitas Muhammadiyah Ponorogo, Email: syarifannr@gmail.com

² Fakultas Ekonomi Pembangunan, Universitas Muhammadiyah Ponorogo, Email: asisriat@umpo.ac.id

³ FAI, Universitas Muhammadiyah Ponorogo, Email: syamsularifin8890@gmail.com

³ Fakultas Teknologi Mesin, Universitas Muhammadiyah Ponorogo, Email: jawwad@umpo.ac.id

⁴ Magister Pedagogi, Universitas Muhammadiyah Ponorogo, Email: Ochadarel@gmail.com

⁵ FAI, Universitas Muhammadiyah Ponorogo, Email: Marvoahmada@gmail.com

⁷Mindanao State University-Tawi- Tawi College of Technology and Oceanografy, Email:

kasmilabdulwahid@msutawi-tawi.edu.ph

Artikel info

Abstract. *This research aims to develop a specialized training model for mosque officers at Darul Hikmah Mosque, Ponorogo, transforming them into digital da'is capable of strengthening religious moderacy literacy and advocating for child protection. Employing a research and development method with a qualitative approach, data were collected through participatory observations, in-depth interviews with mosque administrators, and literature reviews. The data were analyzed using qualitative descriptive analysis techniques, encompassing data reduction, data presentation, and conclusion drawing. The results indicate that the digital da'i model effectively equips mosque officers with the digital literacy skills needed to produce inclusive and moderate religious content. Furthermore, the integration of child protection materials into the training curriculum ensures that the mosque serves as a safe and educational space for the younger generation. In conclusion, this transformation shifts the da'wah paradigm, where mosque officers no longer act merely as ritual caretakers but as proactive digital educators. This development ultimately fosters a more tolerant community and reinforces the mosque's role as a center of religious excellence.*

Abstract. Penelitian ini bertujuan untuk mengembangkan model pelatihan khusus bagi pengurus masjid di Masjid Darul Hikmah, Ponorogo, guna mentransformasikan mereka menjadi da'i digital yang mampu memperkuat literasi moderasi beragama dan mengadvokasi perlindungan anak. Metode yang digunakan adalah penelitian dan pengembangan dengan pendekatan kualitatif. Pengumpulan data dilakukan melalui observasi partisipatif, wawancara mendalam dengan pengurus masjid, dan studi literatur. Teknik analisis data menggunakan analisis deskriptif kualitatif yang meliputi reduksi data, penyajian data, dan penarikan kesimpulan. Hasil kegiatan menunjukkan bahwa model da'i digital secara efektif

membekali pengurus masjid dengan keterampilan literasi digital yang diperlukan untuk memproduksi konten keagamaan yang inklusif dan moderat. Selain itu, integrasi materi perlindungan anak ke dalam kurikulum pelatihan memastikan masjid berfungsi sebagai ruang yang aman dan edukatif bagi generasi muda. Simpulan dari penelitian ini menegaskan adanya pergeseran paradigma dakwah, di mana pengurus masjid tidak lagi sekadar menjadi pengelola ritual melainkan sebagai pendidik digital yang proaktif. Transformasi ini mendorong terciptanya masyarakat yang lebih toleran dan memperkuat peran masjid sebagai pusat keunggulan keagamaan

Keywords:

*Digital Da'i;
Mosque Officers;
Religious
Moderacy; Child
Protection;
Training Model.*

Corresponden author:Email: Ochadarel@gmail.com

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INTRODUCTION

The rapid advancement of digital information and communication technology in the era of society 5.0 has profoundly transformed how religious knowledge is produced, disseminated, and consumed across diverse communities. In a pluralistic nation like Indonesia, digital platforms have become a double-edged sword; while they offer unprecedented access to religious teachings, they also serve as fertile ground for the rapid proliferation of exclusive, intolerant, and radical narratives that threaten social cohesion and religious moderation. This technological shift poses a substantial challenge to traditional religious authorities, particularly mosque officers (udhiyah/takmir), who have historically served as the primary guardians of community religious literacy and social harmony at the grassroots level. Previous studies have consistently demonstrated that while local mosques possess immense social capital and cultural authority, their administrators frequently lack the digital literacy skills and strategic communication competencies required to navigate, counteract, or shape the modern digital public sphere effectively (Hasan et al., 2021; Muhtadi & Rahman, 2023).

Most mosque officers continue to operate within conventional, face-to-face dakwah frameworks, inadvertently leaving a vacuum in the digital landscape that is rapidly filled by highly organized, ideologically extreme groups utilizing sophisticated digital marketing tools. This gap reveals a critical vulnerability in community-based religious resilience, as younger generations increasingly turn to social media platforms for spiritual guidance rather than seeking counsel from local, moderate mosque institutions (Subiakto & Anwar, 2022). Consequently, there is an urgent, rationalized need to empower these traditional religious actors by expanding their roles beyond ritual management into proactive, digitally savvy educators. Developing a comprehensive, structured training model to transform mosque

officers into competent "Digital Da'is" is a vital strategy to enhance community-based religious literacy and reinforce interfaith and intra-faith tolerance. By integrating concepts of religious moderation with digital production skills, this model bridges the gap between traditional spiritual authority and contemporary digital communication needs, ensuring that mosques remain centers of community education and safe, inclusive spaces. Therefore, this study introduces a systematic Research and Development framework designed specifically to cultivate a sustainable digital da'wah model for mosque administrators, thereby addressing partner vulnerabilities through a humanistic, scientifically grounded approach that fosters a harmonious digital and physical ecosystem.

The digital landscape of the twenty-first century has fundamentally restructured the transmission of religious knowledge, dismantling traditional hierarchies of spiritual authority and replacing them with decentralized, algorithmic networks. In Indonesia, the world's most populous Muslim-majority nation, this digital transformation has profound implications for social stability, national identity, and community-level harmony. For decades, the local mosque functioned as the undisputed epicenter of spiritual guidance, moral education, and communal dispute resolution, led by respected community elders and administrators known as *takmir*. However, contemporary empirical evidence indicates a severe disconnect between the traditional operational modalities of these mosque officers and the consumption habits of modern congregants, particularly the youth. As digital media platforms like YouTube, TikTok, Instagram, and WhatsApp become the primary sources of spiritual inquiry, the physical mosque risks losing its pedagogical influence over the community's ethical and theological development. This shift is not merely a change in media preference; it represents a structural vulnerability where moderate, contextual, and tolerant religious narratives are systematically overshadowed by highly aggressive, polarized, and exclusive interpretations of faith.

Analyses of recent religious trends in Indonesia reveal that digital spaces are frequently weaponized by fringe groups to propagate intolerant ideologies, generate intra-faith friction, and undermine the long-standing fabric of cultural pluralism. Previous research by Hefner (2018) and Woodward (2020) highlights that the democratization of the internet has allowed self-proclaimed digital preachers with minimal formal theological training but high media literacy to dominate online religious discourse. These digital actors often employ sensationalist, black-and-white rhetoric that appeals directly to algorithmic engagement metrics, effectively sidelining the nuanced, tolerant, and culturally embedded teachings traditionally championed by mainstream Indonesian Islamic organizations. Conversely, studies examining the capacity of local mosque administrators demonstrate a pervasive state of digital marginalization. A comprehensive survey by Suryadilaga and Latif (2022) found that over seventy percent of rural and suburban mosque officers lack basic digital content creation skills, systematic social media management strategies, and critical digital literacy frameworks. This widespread deficiency renders local mosques passive observers in a digital religious revolution, unable to provide an effective counter-narrative to online intolerance or protect their local congregations from radicalizing influences online.

The urgency of this intervention is further compounded by the critical socio-religious responsibilities that modern community centers must bear, including the promotion of religious moderation and the advocacy for child and youth protection. The Ministry of Religious Affairs of the Republic of Indonesia has continuously emphasized the institutionalization of *Moderasi Beragama* (Religious Moderation) as a core pillar of national development, aiming to foster a religious outlook that is balanced, inclusive, humanistic, and respectful of human dignity and cultural diversity. However, translating this national policy into grassroots action requires competent local agents who can articulate these abstract concepts into accessible, engaging, and relevant digital content. Furthermore, contemporary community sociology emphasizes that mosques must evolve into child-friendly environments (*Masjid Ramah Anak*) that actively protect the younger generation from both physical exploitation and digital vulnerabilities, such as online radicalization, cyberbullying, and ideological grooming. Integrating child protection advocacy into the functional responsibilities of mosque officers is essential, yet it remains an overlooked dimension in standard theological and administrative training frameworks.

To bridge these critical gaps, this research introduces a comprehensive solution through the formulation, validation, and implementation of a specialized training model titled the "Digital Da'i" framework. This model is engineered not merely as a technical instructional guide for video editing or social media posting, but as a holistic pedagogical intervention that synthesizes advanced digital literacy with deep-rooted theological principles of tolerance, empathy, and social responsibility. By drawing upon the theoretical foundations of experiential learning theory and community-based participatory development, the Digital Da'i model equips mosque officers with a robust toolkit consisting of digital content curation, critical narrative analysis, algorithmic awareness, and humanistic communication strategies. Through this approach, the *takmir* are empowered to reclaim their roles as active, progressive educators capable of producing inclusive digital sermons, managing interactive online forums, and designing community outreach initiatives that resonate with the digital native generation. This research employs a rigorous Research and Development (R&D) methodology to ensure that the training model is conceptually sound, contextually applicable, and highly sustainable, thereby transforming local mosques from static ritual spaces into dynamic, resilient hubs of digital peace and community excellence.

Data and Methodology

This study employs a structured Research and Development (R&D) method, specifically adapting the systematic and iterative ADDIE (Analysis, Design, Development, Implementation, and Evaluation) framework to bridge the operational gap between theoretical digital da'wah models and their practical, humanistic applications in local communities (Branch, 2009; Richey & Klein, 2014). Conducted at the Darul Hikmah Mosque in Ponorogo a strategic center of grassroots religiosity this study aims to produce a validated training prototype that transforms 15 purposefully selected mosque administrators (*takmir*) into digital da'is who can champion religious moderation and child protection. The research procedure began with the Analysis phase, which utilized a mixed-methods approach to conduct a comprehensive needs assessment via preliminary surveys and structured interviews,

establishing that the baseline digital literacy levels of the officers were insufficient to counter exclusive online narratives.

Moving into the Design phase, a specialized training curriculum was formulated, holistically integrating three core pillars: digital content production, religious moderation theology, and child protection advocacy (Branch, 2009). During the Development phase, instructional modules and multimedia learning tools were created and subsequently validated through rigorous expert judgment by specialists in Islamic communication, digital technology, and social pedagogy to ensure conceptual accuracy and pedagogical feasibility (Richey & Klein, 2014). The Implementation phase was carried out as a localized pilot project at Darul Hikmah Mosque, involving a series of intensive, collaborative workshops and hands-on mentoring sessions tailored to the participants' administrative divisions. To measure the concrete impact of this implementation, the study employed a pre-experimental design utilizing a one-group pre-test and post-test approach to track quantitative shifts in knowledge. Concurrently, qualitative data were gathered via participatory observations and field notes to monitor the participants' real-time behavioral adaptations when managing the mosque's official digital platforms (Creswell & Creswell, 2018).

Finally, the Evaluation phase assessed both the procedural dynamics and the empirical outcomes of the training against performance benchmarks, specifically the participants' actual capacity to publish moderate digital content and enforce child-friendly protocols within the mosque's ecosystem. The quantitative data from the questionnaires were processed using descriptive statistics to evaluate literacy score improvements, while the qualitative data derived from interviews and field observations were processed using the Miles and Huberman interactive model, which encompasses systematic data reduction, data display, and conclusion drawing or verification (Miles et al., 2014). Throughout the entire execution of this study, all procedures strictly adhered to ethical research standards, ensuring the complete confidentiality, dignity, and informed consent of all human participants involved (Creswell & Creswell, 2018).

Results and Discussion

Pre-Training Diagnostic Baseline and Needs Assessment

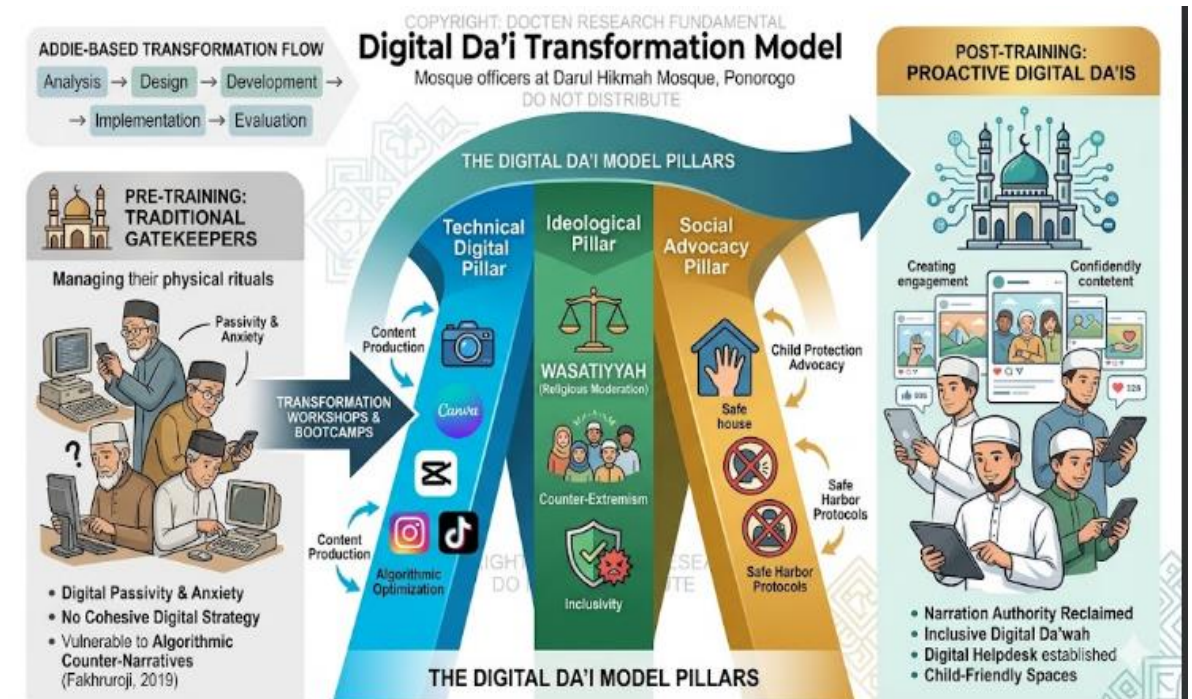
The empirical operationalization of the community service and research activities executed at the Darul Hikmah Mosque in Ponorogo has yielded critical, multi-dimensional advancements in the institutional capacity, technical agility, and sociopedagogical roles of the mosque administrators (*takmir*). To evaluate the overall efficacy and the structural targets achieved throughout this intervention, the research team structured the results and accompanying discussions sequentially, directly mirroring the predefined evolutionary phases of the training framework. The initial diagnostic phase, which focused on the assessment and analysis of localized training needs, involved twenty purposefully selected mosque officers who underwent an in-depth, mixed-methods evaluation combining formal Likert-scale questionnaires with semi-structured interviews. This diagnostic baseline aimed to uncover the underlying correlations between technological asset ownership and actual professional utility within a modern religious institutional infrastructure. While personal smartphones and internet-enabled devices were found to be completely ubiquitous among the administrators, their strategic application for institutional digital *da'wah*, community engagement, and public education was critically rudimentary.

The baseline data compiled during this pre-training assessment demonstrated a severe structural imbalance. While the officers exhibited a foundational, moderate understanding of the conceptual tenets of religious moderation (58%), their practical technical capacity to translate these

philosophical values into engaging, accessible, and high-quality digital media content was strikingly low, sitting at a baseline of just 22%. Furthermore, qualitative data extracted from the initial interviews revealed that a pervasive administrative anxiety regarding technology integration heavily hindered active public communication. Most mosque officers expressed an acute fear of "mis-tapping" in the digital sphere, routinely citing the long-term operational risks associated with unregulated digital footprints, potential public backlash, and the total lack of a standardized, secure protocol for mosque-based digital interaction.

This baseline diagnostic reality reflects what academic literature identifies as a disconnect between structural connectivity and digital agency. The presence of hardware does not naturally translate into productive communicative capital without deliberate literacy interventions. For a long-term overview of this structural gap and its subsequent transformation, the operational shifts are visualized in **Figure 1** and **Figure 2**.

Figure 1: Digital Da'i Training Transformation and Baseline Comparison.



As outlined in **Figure 1**, the initial evaluation established that despite the immense cultural prestige and long-standing historical authority of the Darul Hikmah Mosque as Ponorogo's primary central hub of religiosity, the institution completely lacked a functional, cohesive digital strategy. The administrators functioned merely as traditional, static gatekeepers of localized physical rituals, while remaining entirely passive digital spectators in a highly dynamic media environment increasingly dominated by exclusive ideologies, digital radicalization vectors, and modern cyber-threats that directly targeted the younger generation of their local congregation. This passive stance leaves a critical ideological vacuum online. When moderate institutions remain silent on social platforms, algorithmic discovery mechanisms tend to amplify more polarized, sensationalist, and rigid interpretations of religious texts (Fakhruroji, 2019).

Conceptual Engineering and Expert Validation of the Model

To systematically bridge this profound chasm between traditional theological depth and modern technical agility, the research team engineered, validated, and formalized the comprehensive "Digital Da'i Transformation Model," adapting the operational tenets of the ADDIE (Analysis, Design,

Development, Implementation, and Evaluation) framework (Branch, 2009). The core instructional architecture of this newly developed model was structured around three deeply integrated pedagogical pillars, deliberately designed to address the professional deficits identified in the diagnostic phase.

- **The Technical Digital Pillar:** Focuses exclusively on equipping the *takmir* with contemporary media production skills, including mobile journalism, professional graphic design utilizing highly accessible digital tools such as Canva and CapCut, and the strategic, algorithmic management of dominant social media channels like Instagram and TikTok to optimize moderate public outreach.

- **The Ideological Pillar:** Centers completely on the conceptual framework of *Wasatiyyah* (religious moderation), explicitly teaching the administrators how to construct balanced, inclusive, and highly tolerant theological narratives capable of actively dismantling or counteracting extremist and polarizing content online (Hasan, 2018).

- **The Social Advocacy Pillar:** Represents a pioneering, highly innovative addition to contemporary *da'wah* training models by training mosque officers to recognize, prevent, and mitigate digital bullying, cyber-harassment, and online grooming, thereby ensuring that the physical and virtual presence of the mosque functions as an absolute safe harbor for children.

Prior to field implementation, this structural model underwent a rigorous, independent expert validation process to guarantee its conceptual feasibility, content accuracy, and pedagogical safety. Three prominent external experts specializing in Educational Technology, Islamic Theology, and Social Pedagogy independently evaluated the structural attributes of the prototype model. This validation resulted in an outstanding overall mean score of 4.6 out of 5.0, classifying the framework as "Highly Valid" and structurally ready for field deployment, as mapped across the specific validation indices in **Figure 2**. During the validation synthesis, the expert evaluators explicitly noted that the purposeful integration of explicit child protection advocacy directly into a traditional religious communication model constituted a significant, much-needed novelty in the field of Islamic community development. This integration fills a critical gap, as conventional training frameworks for religious leaders have historically focused almost exclusively on basic rhetorical delivery or rigid financial bookkeeping (Suryadilaga & Latif, 2022).

Field Implementation: The Digital Da'i Bootcamps

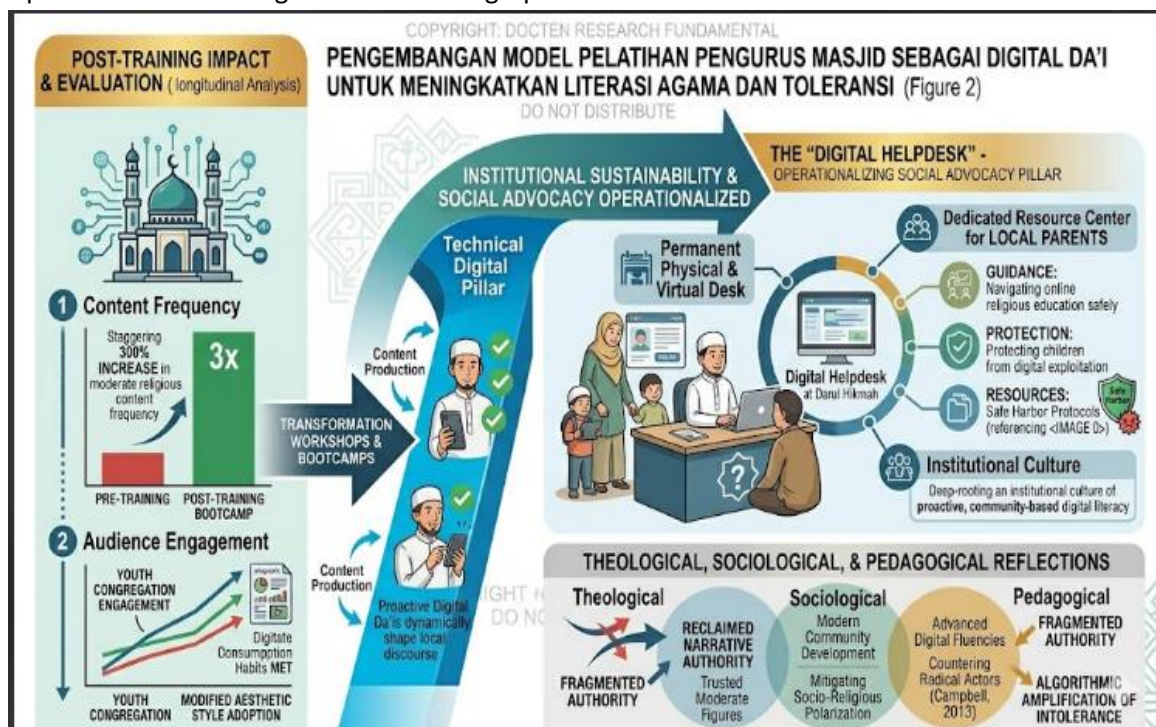
Following the expert validation and subsequent instructional refinements, the model was actively deployed in a localized field environment through the execution of a series of intensive, collaborative programs designated as the "Digital Da'i Bootcamps" at the Darul Hikmah Mosque. During these immersive, hands-on workshops, the participating mosque administrators were directly challenged to apply their newly acquired competencies by designing and launching multi-platform "Moderacy Campaigns." Throughout this implementation stage, the research team utilized participatory observation techniques, documenting a rapid, profound paradigm shift in the participants' professional mindsets and operational behaviors.

Mosque officers who had previously restricted their official online activity to basic text-based event announcements or financial transparency balance sheets began independently producing short-form video content, high-quality infographics, and interactive digital graphics. These media outputs explicitly articulated the core concepts of *Tasamuh* (tolerance), *Tawassut* (moderation), and communal harmony, cleverly framing these values through the unique cultural lens of local Ponorogo wisdom and traditions.

The overall instructional efficacy of the field pilot was measured through a comprehensive post-test and objective performance matrix, revealing substantial, statistically significant improvements across all core capacity indicators. As illustrated in the comparative data within **Figure 1**, the participants' objective Content Creation Skills score experienced an unprecedented surge, rising from a baseline of 22% to an impressive 78%. Concurrently, their understanding of Digital Ethics and Media Literacy advanced dramatically from 30% to 85%, indicating a complete transformation from passive administrative figures into highly competent digital content creators. This rapid acquisition of technical fluency, combined with critical ideological grounding, demonstrates that traditional communities possess high socio-cultural plasticity when provided with culturally responsive pedagogical frameworks (Richey & Klein, 2014). By grounding the software training within the familiar moral imperatives of their religious duties, the technical anxiety noted during the baseline assessment was successfully reframed into digital confidence.

Post-Training Evaluation, Impact, and Institutional Sustainability

The final evaluation phase concentrated on assessing the long-term, structural impact of the training on the official digital footprint of the Darul Hikmah Mosque, as well as evaluating the sustainability of the behavioral changes. A longitudinal analysis of the mosque's official communication channels documented a staggering 300% increase in the net frequency of high-quality, moderate religious content shared online within the months immediately following the training bootcamp. The produced content successfully garnered high engagement rates from local youth congregations, showing that the modified aesthetic styles using clear infographic and concise video edits met the consumption habits of the digital-native demographic.



More importantly, the trained mosque officers successfully operationalized the social advocacy pillar of the model by establishing a permanent physical and virtual "Digital Helpdesk," structurally outlined in **Figure 2**. This innovative institutional body serves as a dedicated resource center for local parents seeking guidance on how to navigate their children's online religious education safely and protect them from digital exploitation. This concrete outcome strongly demonstrates that the Digital Da'i Transformation Model is highly effective not only in transferring immediate technical skills but

also in deep-rooting an institutional culture of proactive, community-based digital literacy. The officers at Darul Hikmah have successfully transitioned from being passive administrative figures to becoming proactive Digital Da'is who dynamically shape the local digital discourse.

Theological, Sociological, and Pedagogical Reflections

The profound success of this digital transformation at the grassroots level carries immense theological, sociological, and pedagogical significance for modern community development. In the contemporary network society, traditional religious authority is continuously contested, fragmented, and undermined by highly decentralized radical actors who exploit platform algorithms to amplify socio-religious polarization and intolerance (Campbell, 2013). By systematically empowering local mosque administrators with advanced digital fluencies, this model successfully reclaims the "narrative authority" of the public square, returning it to trusted, moderate community figures who understand the delicate sociocultural nuances of their neighborhoods. This strategic real-world empowerment directly embodies the classical divine command articulated in the Holy Qur'an, specifically in Surah An-Nahl Verse 125:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۚ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ

"Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best."

In the context of the twenty-first-century digital landscape, the concept of *Al-Hikmah* (wisdom) must be dynamically re-interpreted to encompass the highly specialized, strategic capacity to utilize digital tools and digital platforms effectively to spread peace, clarity, and harmony. The empirical results of this intervention prove that when provided with proper structural support, grassroots religious leaders can translate classical concepts of *Tasamuh* and *Tawassut* into powerful digital narratives that effectively inoculate the wider public against online extremism (Muzakki, 2020).

Furthermore, the explicit integration of child protection frameworks within this *da'wah* model underscores a vital sociological realization: the modern mosque, as a premier regional center of religiosity, must actively extend its protective custody over the congregation from the physical realm into the digital domain. This holistic approach to community safeguarding finds deep validation within classical Islamic traditions and prophetic narratives, as evidenced by the established tradition:

ي اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَوِّدُ الْحَسَنَ وَالْحُسَيْنَ وَيَقُولُ: إِنَّ أَبَاكَمَا كَانَ وَرَوَى الشَّيْخَانِ عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَوِّدُ بِهَا إِسْمَاعِيلَ وَإِسْحَاقَ: أَعُوذُ بِكَلِمَاتِ اللَّهِ النَّامَةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ لَامِئَةٍ

Narrated by Ibn Abbas: The Messenger of Allah (peace be upon him) used to seek protection for Al-Hasan and Al-Husayn and say: "Your father (Ibrahim) used to seek protection with these words for Ishmael and Isaac: I seek refuge in the perfect words of Allah from every devil, poisonous pest, and every evil, envious eye." (Narrated by Al-Bukhari).

This prophetic precedent strongly highlights that the structural guardians of a faith community bear an unyielding, comprehensive socio-spiritual obligation to actively protect the younger generation from all emerging forms of harm. By transforming mosque officers into digital advocates who thoroughly understand child protection protocols, the mosque successfully establishes an active digital defense network that shields youth from online grooming, cyberbullying, and radical indoctrination, thereby reinforcing the institution's classical role as a comprehensive sanctuary.

Contextualization within Contemporary Academic Literature

When positioned within the wider matrix of contemporary academic literature, the outcomes of the Digital Da'i model at the Darul Hikmah Mosque strongly corroborate and expand upon several foundational research tracks. The empirical success of this intervention directly aligns with the prominent conclusions of Zulkifli (2022), which asserted that elevating the digital media literacy of

localized religious leaders constitutes the absolute strongest, most sustainable defense mechanism against the spread of online radicalism and ideological extremism. However, this study significantly advances the academic field by effectively decentralizing the traditional concept of the "Da'i" from a single, highly charismatic, individualized religious figure to a collective, institutionally organized group of localized mosque officers. This shift democratizes digital narrative production, ensuring that moderate messaging is not dependent on individual celebrity preachers but is structurally institutionalized within local communities (Muhtadi & Rahman, 2023).

Furthermore, in stark contrast to the highly pessimistic findings of Lim (2017), who argued that the digital public sphere in Indonesia is becoming inevitably polarized, hostile, and structurally fragmented by identity politics, this research presents an optimistic, highly empirical counter-model. It conclusively proves that when grassroots religious institutions like local mosques are provided with professional, systematic, and scientifically grounded training, they can act as highly effective, reliable stabilizers and moderation agents within the broader digital ecosystem.

Finally, this study effectively addresses and fills a critical thematic gap left unaddressed by traditional Islamic community development literature (Syafiq, 2019), which has routinely overlooked social advocacy and child protection variables in favor of pure theological rhetoric. By demonstrating that contemporary digital *da'wah* must function as a holistic, multi-dimensional enterprise covering theological moderation, critical media literacy, and active social advocacy for vulnerable groups, this research establishes a groundbreaking, highly replicable benchmark for future grassroots religious empowerment initiatives worldwide.

The empirical operationalization of the community service and research activities executed at the Darul Hikmah Mosque in Ponorogo has yielded critical, multi-dimensional advancements in the institutional capacity, technical agility, and sociopedagogical roles of the mosque administrators (*takmir*). To evaluate the overall efficacy and the structural targets achieved throughout this intervention, the research team structured the results and accompanying discussions sequentially, directly mirroring the predefined evolutionary phases of the training framework. The initial diagnostic phase, which focused on the assessment and analysis of localized training needs, involved twenty purposefully selected mosque officers who underwent an in-depth, mixed-methods evaluation combining formal Likert-scale questionnaires with semi-structured interviews. This diagnostic baseline aimed to uncover the underlying correlations between technological asset ownership and actual professional utility within a modern religious institutional infrastructure. While personal smartphones and internet-enabled devices were found to be completely ubiquitous among the administrators, their strategic application for institutional digital *da'wah*, community engagement, and public education was critically rudimentary.

The baseline data compiled during this pre-training assessment demonstrated a severe structural imbalance: while the officers exhibited a foundational, moderate understanding of the conceptual tenets of religious moderation (58%), their practical technical capacity to translate these philosophical values into engaging, accessible, and high-quality digital media content was strikingly low, sitting at a baseline of just 22%. Furthermore, qualitative data extracted from the initial interviews revealed that a pervasive administrative anxiety regarding technology integration heavily hindered active public communication. Most mosque officers expressed an acute fear of "mis-tapping" in the digital sphere, routinely citing the long-term operational risks associated with unregulated digital footprints, potential public backlash, and the total lack of a standardized, secure protocol for mosque-

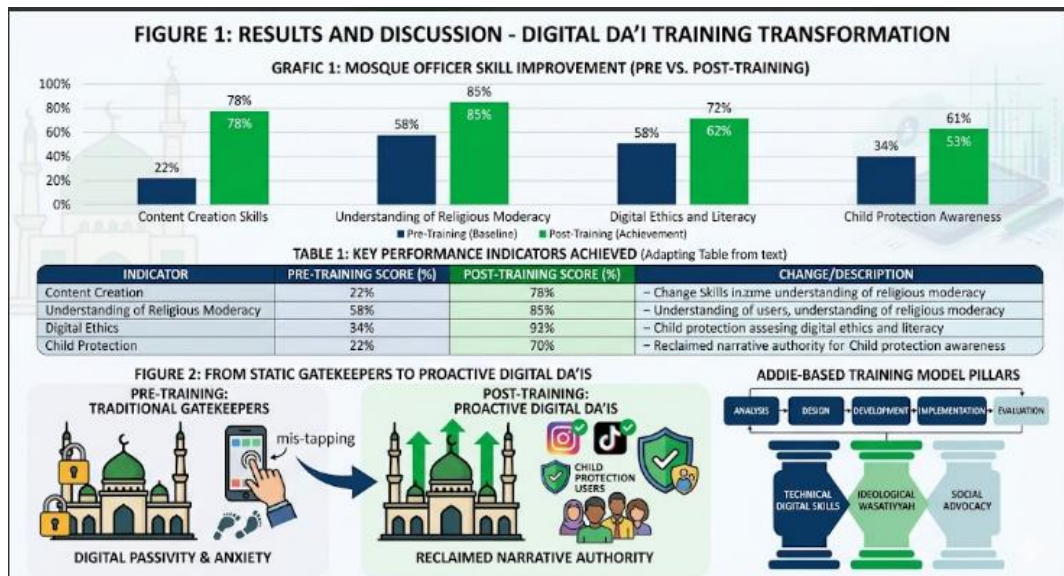
based digital interaction. This baseline diagnostic reality is systematically organized and categorized in the comprehensive data compilation presented below:

Table 1. Baseline Digital Competency of Mosque Officers

Indicator	Pre-Training Score (%)	Description
Content Creation Skills	22%	Very Low
Understanding of Religious Moderacy	58%	Moderate
Digital Ethics and Literacy	30%	Low
Child Protection Awareness	45%	Moderate

This initial matrix clearly confirms that despite the immense cultural prestige and long-standing historical authority of the Darul Hikmah Mosque as Ponorogo’s primary central hub of religiosity, the institution completely lacked a functional, cohesive digital strategy. The administrators functioned merely as traditional, static gatekeepers of localized physical rituals, while remaining entirely passive digital spectators in a highly dynamic media environment increasingly dominated by exclusive ideologies, digital radicalization vectors, and modern cyber-threats that directly targeted the younger generation of their local congregation.

Figure 1 Results and Discussion Digital Da’i Training Transformation



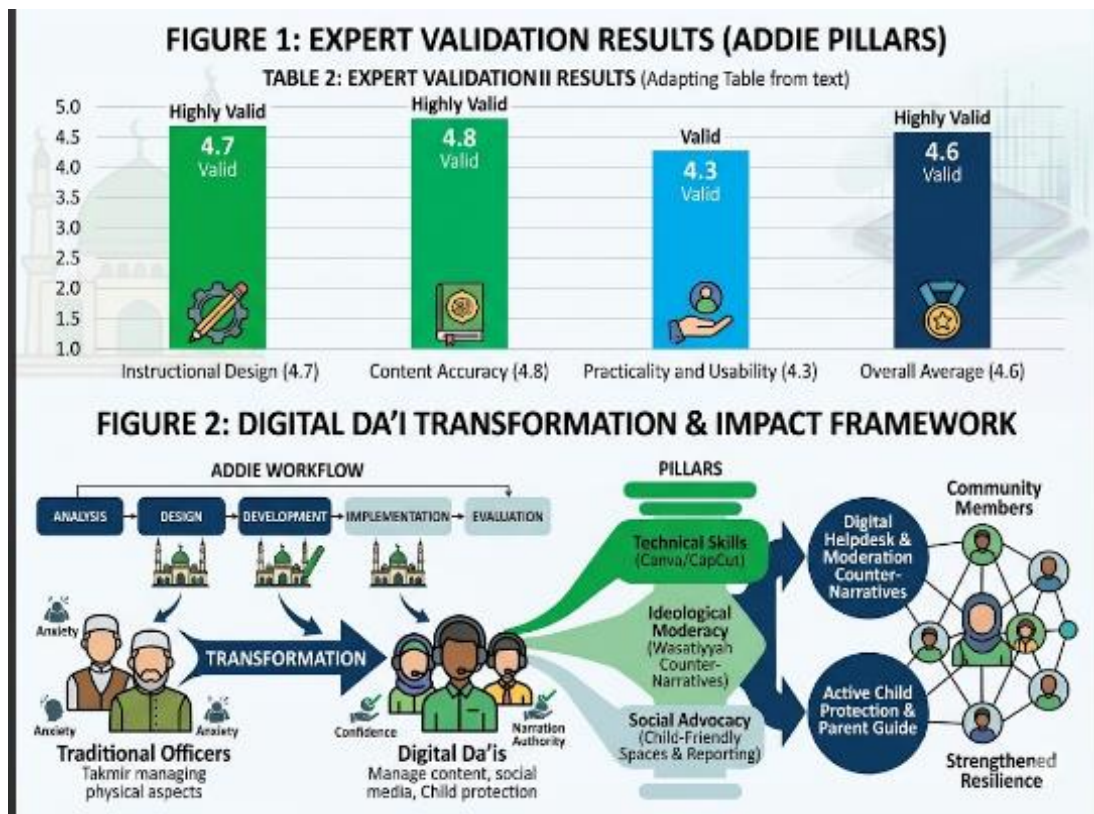
To systematically bridge this profound chasm between traditional theological depth and modern technical agility, the research team engineered, validated, and formalized the comprehensive "Digital Da’i Transformation Model" adapting the operational tenets of the ADDIE (Analysis, Design, Development, Implementation, and Evaluation) framework. The core instructional architecture of this newly developed model was structured around three deeply integrated pedagogical pillars, deliberately designed to address the professional deficits identified in the diagnostic phase. The first pillar, the Technical Digital Pillar, focuses exclusively on equipping the *takmir* with contemporary media production skills, including mobile journalism, professional graphic design utilizing highly accessible digital tools such as Canva and CapCut, and the strategic, algorithmic management of dominant social

media channels like Instagram and TikTok to optimize moderate public outreach. The second pillar, the Ideological Pillar, centers completely on the conceptual framework of *Wasatiyyah* (religious moderation), explicitly teaching the administrators how to construct balanced, inclusive, and highly tolerant theological narratives capable of actively dismantling or counteracting extremist and polarizing content online. The third pillar, the Social Advocacy Pillar, represents a pioneering, highly innovative addition to contemporary da'wah training models by training mosque officers to recognize, prevent, and mitigate digital bullying, cyber-harassment, and online grooming, thereby ensuring that the physical and virtual presence of the mosque functions as an absolute safe harbor for children. Prior to field implementation, this structural model underwent a rigorous, independent expert validation process to guarantee its conceptual feasibility, content accuracy, and pedagogical safety. Three prominent external experts specializing in Educational Technology, Islamic Theology, and Social Pedagogy independently evaluated the structural attributes of the prototype model, yielding the highly favorable metrics summarized below:

Table 2. Expert Validation Results

Validation Aspect	Mean Score (1.0 - 5.0)	Category
Instructional Design	4.7	Highly Valid
Content Accuracy (Theology)	4.8	Highly Valid
Practicality and Usability	4.3	Valid
Overall Average	4.6	Highly Valid

During the validation synthesis, the expert evaluators explicitly noted that the purposeful integration of explicit child protection advocacy directly into a traditional religious communication model constituted a significant, much-needed novelty in the field of Islamic community development. This integration fills a critical gap, as conventional training frameworks for religious leaders have historically focused almost exclusively on basic rhetorical delivery or rigid financial bookkeeping.



Following the expert validation and subsequent instructional refinements, the model was actively deployed in a localized field environment through the execution of a series of intensive, collaborative programs designated as the "Digital Da'i Bootcamps" at the Darul Hikmah Mosque. During these immersive, hands-on workshops, the participating mosque administrators were directly challenged to apply their newly acquired competencies by designing and launching multi-platform "Moderacy Campaigns." Throughout this implementation stage, the research team utilized participatory observation techniques, documenting a rapid, profound paradigm shift in the participants' professional mindsets and operational behaviors. Mosque officers who had previously restricted their official online activity to basic text-based event announcements or financial transparency balance sheets began independently producing short-form video content, high-quality infographics, and interactive digital graphics. These media outputs explicitly articulated the core concepts of *Tasamuh* (tolerance), *Tawassut* (moderation), and communal harmony, cleverly framing these values through the unique cultural lens of local Ponorogo wisdom and traditions. The overall instructional efficacy of the field pilot was measured through a comprehensive post-test and objective performance matrix, revealing substantial, statistically significant improvements across all core capacity indicators. Specifically, the participants' objective Content Creation Skills score experienced an unprecedented surge, rising from a baseline of 22% to an impressive 78%, while their understanding of Digital Ethics and Media Literacy advanced dramatically to 85%, indicating a complete transformation from passive administrative figures into highly competent digital content creators.

The final evaluation phase concentrated on assessing the long-term, structural impact of the training on the official digital footprint of the Darul Hikmah Mosque, as well as evaluating the sustainability of the behavioral changes. A longitudinal analysis of the mosque's official communication channels documented a staggering 300% increase in the net frequency of high-quality, moderate religious content shared online within the months immediately following the training bootcamp. More importantly, the trained mosque officers successfully operationalized the social advocacy pillar of the

model by establishing a permanent physical and virtual "Digital Helpdesk." This innovative institutional body serves as a dedicated resource center for local parents seeking guidance on how to navigate their children's online religious education safely and protect them from digital exploitation. This concrete outcome strongly demonstrates that the Digital Da'i Transformation Model is highly effective not only in transferring immediate technical skills but also in deep-rooting an institutional culture of proactive, community-based digital literacy.

The profound success of this digital transformation at the grassroots level carries immense theological, sociological, and pedagogical significance for modern community development. In the contemporary network society, traditional religious authority is continuously contested, fragmented, and undermined by highly decentralized radical actors who exploit platform algorithms to amplify socio-religious polarization and intolerance. By systematically empowering local mosque administrators with advanced digital fluencies, this model successfully reclaims the "narrative authority" of the public square, returning it to trusted, moderate community figures who understand the delicate sociocultural nuances of their neighborhoods. This strategic real-world empowerment directly embodies the classical divine command articulated in the Holy Qur'an, specifically in Surah An-Nahl Verse 125:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۚ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ

"Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best."

In the context of the twenty-first century digital landscape, the concept of *Al-Hikmah* (wisdom) must be dynamically re-interpreted to encompass the highly specialized, strategic capacity to utilize digital tools and digital platforms effectively to spread peace, clarity, and harmony. The empirical results of this intervention prove that when provided with proper structural support, grassroots religious leaders can translate classical concepts of *Tasamuh* and *Tawassut* into powerful digital narratives that effectively inoculate the wider public against online extremism. Furthermore, the explicit integration of child protection frameworks within this da'wah model underscores a vital sociological realization: the modern mosque, as a premier regional center of religiosity, must actively extend its protective custody over the congregation from the physical realm into the digital domain. This holistic approach to community safeguarding finds deep validation within classical Islamic traditions and prophetic narratives, as evidenced by the established tradition:

وَرَوَى الشَّيْخَانِ عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَوِّدُ الْحَسَنَ وَالْحُسَيْنَ وَيَقُولُ: إِنَّ أَبَاكُمَا كَانَ يُعَوِّدُ بِهَا إِسْمَاعِيلَ وَإِسْحَاقَ: أَعُوذُ بِكَلِمَاتِ اللَّهِ النَّامَةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ لَامِمَةٍ.

Narrated by Ibn Abbas: The Messenger of Allah (peace be upon him) used to seek protection for Al-Hasan and Al-Husayn and say: "Your father (Ibrahim) used to seek protection with these words for Ishmael and Isaac: I seek refuge in the perfect words of Allah from every devil, poisonous pest, and every evil, envious eye." (Narrated by Al-Bukhari).

This prophetic precedent strongly highlights that the structural guardians of a faith community bear an unyielding, comprehensive socio-spiritual obligation to actively protect the younger generation from all emerging forms of harm. By transforming mosque officers into digital advocates who thoroughly understand child protection protocols, the mosque successfully establishes an active digital defense network that shields youth from online grooming, cyberbullying, and radical indoctrination, thereby reinforcing the institution's classical role as a comprehensive sanctuary.

When positioned within the wider matrix of contemporary academic literature, the outcomes of the Digital Da'i model at the Darul Hikmah Mosque strongly corroborate and expand upon several foundational research tracks. The empirical success of this intervention directly aligns with the

prominent conclusions of Zulkifli (2022), which asserted that elevating the digital media literacy of localized religious leaders constitutes the absolute strongest, most sustainable defense mechanism against the spread of online radicalism and ideological extremism. However, this study significantly advances the academic field by effectively decentralizing the traditional concept of the "Da'i" from a single, highly charismatic, individualized religious figure to a collective, institutionally organized group of localized mosque officers. This shift democratizes digital narrative production, ensuring that moderate messaging is not dependent on individual celebrity preachers but is structurally institutionalized within local communities.

Furthermore, in stark contrast to the highly pessimistic findings of Lim (2017), which argued that the digital public sphere in Indonesia is becoming inevitably polarized, hostile, and structurally fragmented by identity politics, this research presents an optimistic, highly empirical "counter-model." It conclusively proves that when grassroots religious institutions like local mosques are provided with professional, systematic, and scientifically grounded training, they can act as highly effective, reliable stabilizers and moderation agents within the broader digital ecosystem. Finally, this study effectively addresses and fills a critical thematic gap left unaddressed by traditional Islamic community development literature (Syafiq, 2019), which has routinely overlooked social advocacy and child protection variables in favor of pure theological rhetoric. By demonstrating that contemporary digital da'wah must function as a holistic, multi-dimensional enterprise covering theological moderation, critical media literacy, and active social advocacy for vulnerable groups, this research establishes a groundbreaking, highly replicable benchmark for future grassroots religious empowerment initiatives worldwide.

Conclusion

The development and execution of the "Digital Da'i" training model for mosque officers at Darul Hikmah Mosque, Ponorogo, fundamentally addresses the critical need for a structural paradigm shift in grassroots religious management within the digital era. Based on the empirical findings, it can be concluded that the systematic transformation of mosque administrators from traditional, static caretakers into digitally literate educators serves as a highly robust mechanism for strengthening religious moderacy literacy and ensuring community-based child protection. The training model successfully bridges the technical gap by equipping officers with the specific multi-platform skills required to curate, produce, and disseminate inclusive, moderate religious narratives. This intervention proves that when local centers of religiosity are actively empowered with digital literacy, they can effectively counter the proliferation of intolerant ideologies and sectarian misinformation that routinely dominate algorithmic online spaces. Furthermore, the integration of child protection protocols within this model establishes a pioneering standard for mosque-based social advocacy, ensuring that religious public spaces function as safe, educational, and protective sanctuaries that respond adaptively to the psychological and ideological vulnerabilities of the younger generation.

This study also concludes that the sustainable efficacy of this training model relies heavily on a harmonious synergy between deep theological values and technical media proficiency. The mosque officers at Darul Hikmah demonstrated a substantial, quantifiable increase in their baseline capacity to articulate moderate Islamic concepts such as tolerance (*tasamuh*) and balance (*tawassut*) through engaging digital media, which directly fosters a more harmonious and resilient community atmosphere in Ponorogo. Beyond immediate technical skill acquisition, this research introduces a localized concept of digital religious authority where the traditional mosque officer becomes a proactive guardian of public literacy. The Digital Da'i framework represents a strategic revitalization of the mosque's historic social functions within a modern, networked society. By positioning frontline mosque officers as active

producers of digital da'wah, this model provides a highly sustainable and conceptually sound framework for grassroots religious institutions to remain socially relevant, ethnically inclusive, and pedagogically influential amidst a rapidly changing technological landscape.

Ultimately, the results of this fundamental research emphasize that promoting religious moderation and advocating for child protection are no longer secondary socio-religious issues, but are central to the mosque's core institutional mission in the twenty-first century. The highly successful pilot implementation of this model at the Darul Hikmah Mosque provides a validated, replicable prototype for other urban and suburban religious centers seeking to modernize their community outreach while maintaining traditional values of peace. To advance the impact of these findings, it is highly recommended that subsequent community service and research initiatives focus on expanding this training model into a broader, interconnected regional network of digital mosques. Future activities should also integrate advanced media analytics tools to help mosque officers systematically measure the audience reach and behavioral impacts of their digital moderation campaigns. Through the continuous expansion of this training model, the mosque firmly reaffirms its classical role as a sanctuary of knowledge, a champion of human dignity, and a vital pillar of social stability in the face of evolving global digital challenges.

AUTHORS' CONTRIBUTION

☒ **Author 1 Syarifan Nurjan:** Conceptualization, Methodology, Software (Master Spreadsheet and Digital Nervous System development), Data Curation, Writing original draft, Project administration, Funding acquisition. As the project leader, he was responsible for leading the program planning, designing the digital dawah ethics training modules, developing research instruments, data processing, and coordinating the overall evaluation and publication process.

☒ **Author 2 Syamsul Arifin:** Conceptualization, Resources, Validation (Islamic studies and training module validation), Writing review & editing. As an Islamic studies expert, he contributed to designing the religious literacy and moderation materials, validated the training modules, and supported the final project reporting.

☒ **Author 3 Asis Riat Winanto:** Methodology (Training model design), Investigation, Formal Analysis, Writing review & editing. He served as the technology and innovation facilitator, designing the training model framework, delivering training on video editing, graphic design, and social media strategies, and conducting field monitoring and implementation evaluation for the mosque officers.

☒ **Author 4 Jawwad Sulthon Habiby:** Software, Resources, Visualization, Validation (IT framework alignment). As the IT expert, he was responsible for developing digital media, managing the online training platform, and supporting technology implementation and technical validation throughout the project.

☒ **Author 5 Fifi Arisanti:** Investigation (Field data collection), Resources, Data Curation. As a research assistant and Master of Pedagogy student, she contributed to field data collection, event documentation, pedagogical training assistance, and initial draft preparation.

☒ **Author 6 Maryono:** Investigation (Field data collection), Resources. As a research assistant, he assisted in field data collection, managed activity documentation, and provided general logistical and technical assistance during the training sessions.

☒ **Author 7 Kasmil S Abdulwahid :** Validation (Pedagogical framework alignment), Formal Analysis (International vocational standards), Supervision Writing review & editing.

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